and failing, or signing autographs, being photographed, and making speeches—Sweden’s three national pastimes, he decided.

His visit concluded on a note more farcical than Eliotian. After watching a very gloomy performance of Släkmötet (The Family Reunion), he rose early the next morning, only to find himself confronted, as he shaved, by six attractive, singing chambermaids, dressed in white and crowned with burning candles. He hastily put his overcoat on over his underwear, bowed, and had his picture taken by a photographer who had been hiding behind the door. He later discovered that it was St. Lucy’s Day, and that this was a ceremony associated with its celebration.

Taken together, the letters show Eliot in a relaxed and almost impish mood: a useful corrective to the image of him as an austere patriarch of English letters. Despite his habitual depreciation of his work and literary status, and the dour view expressed to John Berryman that ‘the Nobel is a ticket to one’s funeral’, Eliot seems to have relished both occasions, retaining an eye for some of the absurdities of protocol and public spectacle, while enjoying the exhilaration generated by them.

J.A.P.


PRINTED BOOKS

Professor Robert Shackleton, whose death is recorded elsewhere in this issue, had for some time said that he would bequeath his remarkable collection of books by and about Montesquieu to the Bodleian. The approximately one thousand volumes contain not only virtually every important early edition of any of Montesquieu’s works but translations into other languages and a wide range of material (including press cuttings) about the author. Any preliminary account of the bequest will have to rely on Professor Shackleton’s manuscript Lyell Lectures on the bibliographical history of Montesquieu not only because this is the best and most recent study, but also because it was, explicitly, based on the lecturer’s own holdings, the occasion of the acquisition of which he then tellingly evoked.

Thus, early on, he said:

The building up of my own Montesquieu collection began seriously in 1963 when, as a soldier at Bari, I bought my first eighteenth-century edition of the complete works; an edition, published at Saarbrücken in 1792, of which I have found only one other in the world, and which, during my brief travels, I have more. In the early thirties I had the habit of spending my holidays in Paris, and my Montesquieu collection, of which I have now over four hundred, has grown; I find it difficult to leave it to others.

In his Montesquieu, Shackleton expresses regret, too, that he has not had the opportunity to publish his work. Professor Shackleton is remarkably knowledgeable about the arc known as the early eighteenth century, and he has never shorn his authority and insight. I am sure that his work, when it is finally published, will be read with the deepest respect and admiration.

The death of de Gide is a notable event in the history of the eighteenth century. It is a great reminder of the power of the written word and the influence that it can have on our lives. The works of Montesquieu have been influential for many centuries and continue to be studied and admired today. His ideas and insights have had a profound effect on the course of human events and continue to be relevant today.

Both Shackleton and de Gide have left us with a wealth of knowledge and insight that will continue to be studied and admired for many years to come. Their legacies will continue to influence the way we think about the world around us and the way we interact with it. Their works will continue to be studied and discussed for many years to come, and their influence will continue to be felt in the fields of literature, philosophy, and politics.
Bodleian Library Record

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Taken together, the letters show Eliot in a relaxed and almost whimsical mood: a useful corrective to the image of him as an austere patriarch of English letters. Despite his habitual depreciation of his work and literary status, and the dry view expressed to John Berryman that 'the Nobel is a ticket to one's funeral',1 Eliot seems to have relished both occasions, retaining an eye for some of the absurdities of protocol and public spectacle, while enjoying the exhilaration generated by them.

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Notable Acquisitions

found only one copy in France. Since then I have built up my collection, buying from catalogues, buying from booksellers' shelves, especially when travelling in France or Italy, but even in New York, in Oxford itself, where I have more than once bought editions rejected from College libraries. I habitually spent more than I could afford, and did not reject duplicates which often proved not to be so. Eventually I overtook the municipal library of Montesquieu's home town, Bordeaux. I thus believe my collection of eighteenth-century editions of Montesquieu to be the best in existence and it is still growing. I think it appropriate, as a former Probiblibibliothecarius, that I should leave it to the Bodleian Library.

In his bibliographical survey Professor Shackleton started with Montesquieu's Lettres persanes, first published in 1721, and had, to his great regret, to admit that the genuine first edition was the prize which had, as he put it, 'as yet' eluded him.2 This item, clearly the first call on Professor Shackleton's financial bequest to the Library, remains remarkably rare; only five copies are known to exist in public ownership, are known and no two copies are in the same country. Shackleton nevertheless did possess three other 1721 editions and numerous other early ones, one of which had previously belonged to Henry Fox, Charles James Fox's father, and another to Lyttton Strachey. He also possessed the early English translations.

The collection contains the first separate edition, 1725, of the Temple du Gout. Montesquieu's stylized prose, poem evoking with heated sensibly the life of court circles in the early years of the reign of Louis XV. There are also other early editions including in particular the second (1742) London (really Paris, Huart) one, the first of many especially fine versions of this text, together with the famous totally engraved 1772 edition, of which Professor Gordon Ray said that Eisen surpassed his plates here in savity and grace. Other editions present were printed by Didot and Bodoni, while the translations included Latin one published in 1786 at Naples, one of Professor Shackleton's favourite cities and where he is buried. The Considerations sur les causes de la grandeur des Romains et de leur décadence are also represented in the first and many other editions.

Montesquieu's major work, De l'esprit des lois, appeared in 1748 and is a complex publishing history. The Shackleton collection contains for a start, sixteen different editions published before 1751, ten copies of the first authorized French edition and one, with a facsimile imprint, which Professor Shackleton has described elsewhere as the only one I was in fact produced in London by the Oxford-born
bookseller, John Nourse. There are, too, numerous copies of the English translation produced, before 1803, in places as varied as Aberdeen, Dublin, Edinburgh, Glasgow, London, and Worcester, Massachusetts. Montesquieu wrote on a number of subjects and was read by a number of different publics. Editions of his works were therefore sometimes unillustrated, sometimes finely illustrated, and in folio, quarto, octavo, duodecimo, or even smaller formats. All these varieties are well represented even to the almost chapbook production, *Les Étranges de la Saint Jean* (1742), in which Montesquieu had a contribution. Twenty-four eighteenth-century editions of the *Œuvres* not only add weight to the collection but also mean that it is thereby remarkably representative of most aspects of European publishing during the Enlightenment and the Revolution.

A bibliographer and a scholar, Professor Shackleton did not set out to acquire fine bindings, so besides numerous well-bound sets are many examples of the typical trade issue binding of the period. He was, however, a bibliophile and his well-printed, elegant, and varied bookplates add a personal touch of distinction. ‘Hunc librum antiquum in civitate dilecta Burdigalensi emit Robert Shackleton’ adds greatly to his personal note on the date of purchase, as do others such as ‘Hunc librum peregrinum peregrinans adquasivit Robert Shackleton’ or ‘Hunc librum rariorem in alma terra Italic feliciter nactus est Robert Shackleton’.

The collection is further enhanced by various contemporary engraved portraits of Montesquieu, by various medallions (including that of the Prix Montesquieu awarded to Professor Shackleton), and by a very rare bust of the writer. The whole is to be housed in the Clarendon Building in close proximity to the Locke Collection, which will make a remarkable assemblage on these two great representatives of European liberal thought. The gain to Oxford is considerable; for example, of the twenty-one editions of the *Lettres persanes* in the collection, twelve are otherwise unrepresented here, as are thirteen of the seventeen editions of the *Temple de Guide*. With the existing Bodleian and college holdings in this field together with those at the Taylor Institution associated with the Voltaire Foundation, this bequest seals Oxford’s claims to be a preeminent centre for Enlightenment studies.

Professor Shackleton also bequeathed his working and personal papers to the Bodleian. The former will be of great value in completing the work on the bibliography of Montesquieu sketched out in the Lyell Lectures, a project now in the hands of the Voltaire Foundation. His personal papers are divided between the library and the archives, and contain a vivid record of a life particularly linked to the transition from the pre-mechanical to the modern age, from the legacy of the Enlightenment to the present, and in the process of the Revolution.
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**Notable Accessions**

personal papers will, in time, provide a detailed and fascinating insight into the earlier career of an Oxford college tutor in those now distant transitional years immediately following the Second World War. This legacy on European scholarship and on college life worthily represents a life passed in the highest Oxford traditions.

G. G. Barber

3 A copy of this edition was acquired by the Library in March 1987.

Miss Celia Sisam has offered to the Library a choice of the New Zealand collection of her late father, Kenneth Sisam (1887-1977), himself a New Zealand Rhodes Scholar and Fellow of Merton. Thanks to copyright deposit, there are few gaps in the Library's collections of books about New Zealand (though some earlier books were stolen from Rhodes House at some time in the 1970s). What we are less likely to have is books printed in New Zealand, and the gift contains six of these, of which the earliest, *Ko te Pakuapa o nga Iaunga*, is a collection of prayers and hymns in Maori, printed at Mangungu in 1830. There is the Auckland 1863 edition (we already had the London edition) of *Old New Zealand; a Tale of the Good Old Times* by a Pakeha Maori (F. E. Maning), a New Zealand Church Almanac for 1845, and *Extracts from a Diary kept by the Rev R Burrows during Hke's War in 1845* (printed in 1880). The later struggle between the settlers and the Maoris of 1860-1866 is the subject of *Extracts of Letters from New Zealand on the War Question* (privately printed in London, 1866). The most attractive volumes in the gift are French: the second edition of François Peron's *Voyage de découverte aux terres australes* (Paris, 1824), with a volume of plates and maps. The books will be kept, appropriately, at Rhodes House, with the exception of James Wyld's 1841 map, *The Island of Zealand*, which goes to the Map Room. A special bookPlate recording the gift has been printed.

R. J. R.

**ORIENTAL BOOKS**

In July 1986 a copy of *Ying yen wen yuan ko soo k'u ch'iu chu* (*Photographic photographic reproduction of the Wen Yuan Ko copy of Ssu k'u ch'iu chu*) was received to a request made by the Keeper of Oriental Books. It contains 1,550 hard-bound quarto volumes and occupies some 70 bookshelf; without question it is one of the largest donations of